PEACE CORPS

volunteer

APRIL 1966

Land reform: a new era in Kenya

On Exporting American Values

By LARRY MIREL

A British newspaper recently ran a story about a returning VSO volunteer from Africa. (VSO, Voluntary Service Overseas, is a privately run, government supported, British counterpart to the Peace Corps.) Asked for her views on the American Peace Corps operation in her country, the VSO volunteer said:

> "They are a relatively new organization and seem to adopt a different attitude to the problem than the VSO by copying the natives. They live with them in mud huts, and behave like them and dress like them. Personally, I feel that they are approaching the problem from the wrong end. The natives are a great nation of imitators, and when they see the Americans acting like this, they believe that there is no need for them to improve."

Whether or not Peace Corps Volunteers actually live in mud huts, the VSO volunteer put her finger on a basic principle of Peace Corps philosophy—namely, that Volunteers will live at the same level and under the same conditions as the host country nationals with whom they work.

In Peace Corps headquarters this principle has rarely been seriously questioned. Many Volunteers and some overseas staff, however, find the "hair shirt" attitude of Washington unrelated to their work. Volunteer teachers in Africa, for example, frequently express the view that however important it may be for a community development worker to live in poverty in his village, a teacher in Africa must live like a "European" if he is to have the respect of his students, and therefore be an effective teacher.

How does the principle of modest living relate to the goals of the Peace Corps? Is it necessary that Volunteers live overseas at a level of comfort and convenience far below that which they are used to, and sometimes under conditions of real deprivation? In the constant debate over vehicle policy, refrigerator policy, and the servant problem, the *reasons* for the Peace Corps approach are often forgotten.

The Peace Corps is concerned with a basic problem of our time—how to bring the have-not nations into the 20th-century industrial world. Although the goodwill generated by the Peace Corps is worth a great deal, essentially the goal is a practical one. What sets the Peace Corps apart from other development activities of our Government is that its primary focus is not on providing material assistance, but rather on changing time-honored, but ineffectual, attitudes.

To accomplish its goal, the Peace Corps has adopted a novel approach, as the VSO volunteer recognized. It is proper to ask if the new approach is more effective than the old.

The old approach, with its roots in Europe's colonial practices, starts with the assumption that the people of the underdeveloped world are backward and uncivilized, and need to be given the benefits of a superior "Western" culture. That this attitude persists can be seen in the patronizing comments of the VSO volunteer. It can be seen in the worship of French culture by the nationals of the former French colonies in Africa, an attitude that often drives Peace Corps Volunteers in those countries to despair.

The Peace Corps view is that true development can only come out of indigenous values and institutions. The old attitudes of contempt for native values and culture have bred a cultural inferiority complex that is itself one of the major roadblocks to progress. Despairing of ever reaching the level of affluence of the "Europeans," and having been taught the worthlessness of their own institutions,

'Jennifer was in the Peace Corps two years!'

Courtesy Wall Street Journal

the people of the underdeveloped world become demoralized and irresponsible. Denied the substance of "European" civilization, they worship its forms, slavishly imitating Western manners and coveting Western status symbols.

To break this pattern the Peace Corps attempts to give the people of the developing nations faith in themselves and in their ability to shape their own destinies. The vehicle for this change is the individual Volunteer, who comes as much to learn as to teach, and who, by his presence and his example, stirs people to renew their efforts to better themselves.

Does the new approach work as well as the old? Certainly for all its failures the old "white man's burden" philosophy had significant successes. In a familiar phrase, many of the nations of Africa and Asia were lucky enough to "suffer the benefits of colonial rule." Despite injustices, bitterness and exploitation, the colonizing nations frequently gave more than they got, and there is much evidence that in the long run the people who were colonized are better off than those who were not. Will it be possible to say the same 50 years hence about those countries which suffered the benefits of the Peace Corps?

There are a number of reasons to doubt that the Peace Corps approach is always efficacious. One reason is that we, no less than the British and French, are busily exporting values. We sometimes overlook this point because the values we export are American values, which we usually regard as self-evident.

Thus when our Volunteers hob-nob with villagers and spend their leisure hours with their students, they are reflecting their belief that all men are created equal and possessed of equal dignity, regardless of birth or wealth. But our hosts may not see things that way.

Recent comments by an African official illustrate the problem. The official was quoted as saying that the Peace Corps should relate to the Africans as a doctor to his patients or as a teacher to his pupils. Instead, he claimed, Volunteers were mixing too freely with Africans at the village level, sleeping in African huts, drinking in African beer halls, living with African girls, and getting themselves involved in local politics.

By lumping together those activities the Peace Corps *encourages* its Volunteers to do—mix with Africans at the village level, sleep in African huts, and participate in normal social activities—with things the Peace Corps actively *discourages* its Volunteers from doing—living with African girls, getting involved in local politics—the official showed that he, for one, does not take kindly to the attempted imposition of American values on his people.

Another basic American value that our Volunteers reflect by their example of modest living is that service to others is more to be admired than self-aggrandizement. Yet one Volunteer serving in a North African country reports that the example was too subtle for his hosts, who could only think of two possible reasons why he was there: "Either I am sent here in an effort to solve the U.S. unemployment problem, or else their own government has been terribly clever in getting strong young Americans to do the stoop labor that no one in their country wants to do."

Toward Flexibility

Americans have always had a tendency to regard all foreigners as alike, and particularly those from the poorer countries. As the Peace Corps' experience grows it becomes increasingly obvious that there are great cultural differences among the countries in which Volunteers work. The lesson to be drawn from our experience is that the way Volunteers live overseas must depend as much on the cultural values of the country of assignment as on our own values. Yet Peace Corps regulations governing Volunteer living allowances and behavior are written for world-wide application.

The problem is a difficult one: how can the individual Volunteer change attitudes in his country of assignment while maintaining his own (and American) values, and while living within the value system of his hosts? It is a tough juggling act, and one that must proceed pragmatically.

The Peace Corps must learn to be more flexible in applying its own philosophy in individual instances. The principle of modest living is a good one, and certainly Volunteers should be imbued with the spirit of voluntary service and strongly urged to participate fully in the life of the country of assignment. But the most important part of the Peace Corps assignment is the work of the individual Volunteer overseas—not just his assigned job, but the whole impact of his being in that country—and no universal set of rules ought to be allowed to interfere.

To increase its effectiveness overseas, the Peace Corps has to proceed on two fronts: it must learn much more about the culture of the countries in which it operates and what kinds of Volunteer behavior will have a positive impact (and what kinds will be resented), and at the same time it must be much more flexible in applying rules of behavior and setting living allowances. Where poverty is an important key to getting inside the culture, poverty should be insisted on, but where poverty breeds contempt, the Volunteer should be given enough to live at a level that will enable him to work in the most efficient and effective manner.

American values are important to America and, we think, would benefit the rest of the world. When by the example of our Volunteers we can get across the idea that selfless labor for one's neighbor is a good thing, we should certainly do it. But we should never ruin the chance we have to make a real contribution to the lives of the people of the underdeveloped nations by insisting on abstract principles which are resented by our hosts. Flexibility, in living allowances as much as in training and programming, is the key to Peace Corps success.

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Stuart Awbrey, editor; Pat Brown and Susan Murray, associate editors; Robin Schrage, editorial assistant; Paul Reed, art director; Richard Knox, artist.

ON THE COVER: Agrarian reform is rapidly becoming a reality in Kenya (Pages 5-12). The woman shown on the cover is collecting pyrethrum on one of the reform schemes. All of the Kenya photographs were made by Charles Overholt, Peace Corps photographer-writer.

Photo by Walter Barnes Studio

WINNING HIS SPURS: Director Jack Vaughn arrives at Austin Airport for a recruiting visit to the University of Texas. Honor students decked out as cowboys presented him with spurs and a hat which, of all things, turned out to be too small. Vaughn's consolation: appointment to rank of honorary admiral in the Texas navy.

Vaughn Maintains Fast Pace

Jack Vaughn took the unofficial Peace Corps prize for miles traveled, people met and speeches given during March, his first month as director.

He gave an estimated 60 speeches and informal talks during a two-week period prior to his departure for Africa and Asia, visiting 15 major campuses in five states and aiming most of his messages at potential Volunteers. One measure of the Vaughn impact: applications doubled for winter recruiting visits at three California campuses where Vaughn appeared: the University of California at Berkeley, San Francisco State and San Jose State.

The itinerary for Vaughn's first overseas trip as director included visits to Ethiopia, Kenya, Tanzania, India and Thailand.

His longest scheduled stopovers were for regional conferences of Peace Corps directors in Africa (Nairobi, March 22-26) and North Africa, Near East and South Asia (New Delhi, March 29-April 1).

Chafkin Heads New Office

Director Jack Vaughn has appointed Sol Chafkin to head a newly organized Peace Corps Office of Planning and Program Review.

The new office (OPPR) incorporates certain functions of the former Associate Director for Program Development and Operations, all of the functions of the program coordination staff, and the Division of Planning, which Chafkin has directed for four months.

The change also involves the upgrading of the regional directors, who will now be on the same level as the four associate directors. The regional directors are Thomas H. E. Quimby (Africa), Ross J. Pritchard (Far East), Frank Mankiewicz (Latin America) and George E. Carter (North Africa, Near East and South Asia). Chafkin will report directly to Vaughn.

Chafkin came to the Peace Corps last October on leave of absence from his post as vice president of Checchi & Co., an international economic and management consulting firm based in Washington. He was formerly a senior official with the Treasury Department and the International Cooperation Administration.

Around Peace Corps headquarters, Chafkin has acquired the literal reputation of a "stand-up guy." He works on his feet, behind a pulpit-sized podium. "I do enough sitting in meetings," he explains.

Chafkin, 41, also conducts a graduate seminar on developing nations at George Washington University.

Chad to Get PCVs

The Republic of Chad will receive its first Peace Corps Volunteers next fall. It will be the 20th African nation served by Volunteers.

Chad is twice the size of Texas and has 3½ million citizens. It is noted for its northern desert terrain and ancient Saharan caravan routes, an abundance of wildlife and Lake Chad, a large but shallow body of water that is sometimes called "a drowned prairie." Ten Volunteers are scheduled for a rural development project to help reclaim fertile bottomland in the lake area.

Public Health and teaching projects are also planned. Twelve nurses, three medical technicians and two doctors will establish health training centers, and a group of ten English teachers will bolster secondary school faculties. Chad presently has but 15 secondary schools.

New Publications

Two new Peace Corps publications have been launched this year. One is a newsletter for returned Volunteers and the other is a newspaper for recruiting purposes.

The Returnee is a four-page monthly newsletter to be used primarily to keep former Volunteers, especially those making speeches about the Peace Corps, up-to-date on Peace Corps developments. It is published by the Office of Community Relations and edited by Peter Larson.

The *Peace Corps World* is a successor to the *Peace Corps News*. It will be issued twice a year and distributed primarily to campus readers. Bob Hatch, Deputy Director of the Division of Public Information, is editing the newspaper.

Land settlement in Kenya

Sixty Peace Corps Volunteers in Kenya are engaged in an agrarian reform program that economist Barbara Ward has called "the most important social experiment in the world today."

This is land settlement, a cornerstone to independent Kenya's efforts to relocate Africans on fertile lands while maintaining a high rate of productivity.

The Volunteers are assistant land settlement officers helping to administer the many schemes that will eventually be home to 85,000 farm families.

These 10,000-acre settlement schemes are divided into *shambas,* or small farms, ranging from 7 to 70 acres in size.

Historically, land in Kenya was divided between "scheduled" and "unscheduled" areas. The former belonged exclusively to white settlers, who cultivated these fertile areas extending north and west from the capital, Nairobi, into the Great Rift Valley. This reserved area was known as the White Highlands. "Unscheduled" areas, on the other hand, comprised the land left to tribal ownership and not claimed by white settlers. They generally provided a meagre living for their African inhabitants.

The struggle for control of the fertile highlands was a key factor in the independence movement in Kenya. When colonial rule ended two years ago, agrarian reform was a priority political and economic project.

"To understand the African," says George Owen, a Volunteer officer in two schemes at Kinangop, "whether he's a Kikuyu, Kamba, Nandi, Luo or a Kipsigis, you have to realize that his hopes, dreams, future, past, present: all he is and hopes to be, is linked to the soil."

"It was the need to own a plot of ground that precipitated Mau Mau," says Owen, "and the fulfillment of that need, by Settlement, that has brought stability to Kenya."

The Kenya Land Settlement Board, with loans from the World Bank and the British Government, purchased one million acres in the "scheduled" areas. *Shambas* in each settlement scheme were then sold to African families who were financed by 30-year loans for the purchase of land and 10-year loans for initial agriculture and production needs.

Each scheme has a cooperative which sells the farmer's produce and assists him in paying his farm and production loans.

For about 30 months, the schemes are to be administered by a settlement officer and his agriculture assistant. The officers will keep production going until the land has been completely turned over to the farmers.

A study of some of the larger farms in the new schemes showed that farm output is at least 50 per cent higher than it was before Settlement, and that all but 10 per cent of the farmers are on time with the repayment of their loans for development and land purchase.

On these larger plots the farmer has received an annual income of subsistence plus 100 pounds after debt payment.

Pyrethrum is a prime cash crop of Kenya's settlement schemes. Here Volunteer Art Schoepfer inspects drying flowers at Mwega.

FOUR STORIES FROM THE HIGHLANDS

Philip A. Schaefer works on a Kenya settlement scheme with a former Mau Mau general. Larry W. Howe dreams of a "Wonder-Scheme Settlement" where a Volunteers' life might be 100 per cent perfect. James K. Connell finds that it is easy to get things started, but not so easy to keep them going. Charles Mohan figured out how to keep things going and keep his co-op pupils awake. Their perspectives from various vantage points of the Kenya Land Settlement Program are presented in this section.

Kenya's landless in a new 'revolution'

By **PHILIP A. SCHAEFER**
Aberdare Valley, Kenya

At Uaso Nyiro, Philip Schaefer and Art Schoepfer aid in the "transformation from landless worker to successful entrepreneur."

Schaefer inspects the quality of wheat grown at Uaso Nyiro Settlement Scheme —a part of Kenya's conversion of over a million acres to African-owned farms.

When I arrived on Uaso Nyiro Settlement Scheme, located in the heart of the Aberdare Valley of Kenya, I found myself in an old house, the scene of a famous Mau Mau battle described by Robert Ruark in *Something of Value.*

I discovered 127 settlers on the scheme, many of whom were leaders in the so-called Mau Mau revolution and who are now among the most progressive settlers (Mau Mau General China is one of our plotholders). It is my job to assist in the difficult transformation from landless worker to successful entrepreneur. At first I thought that this would be beyond my abilities since I am a New York City "farm boy" whose agricultural experience was previously limited to a tour of fruit and vegetable stands on the lower east side of New York. But working in close cooperation with the trained agricultural and veterinary staffs which are assigned to each settlement scheme, I soon came to realize that "Catcher" and "Fanfare" were varieties of wheat and not terms to describe the action on the baseball diamond.

At the heart of the settlement scheme is the marketing cooperative society which markets all of the settlers' produce and represents collective purchasing power for the settlers. Recently, after much painstaking discussion and persuasion, the settlers took two major steps to improve their wheat production. (Wheat is our major cash crop. Although the scheme is on the equator, the altitude is high enough for wheat to thrive.) First they decided to pool all the profits from the previous crop in order to purchase their own *tingatinga* (tractors) and plows, thus eliminating the need for private contractors. Next they developed a plan to consolidate their *shambas* (plots) for the purpose of growing wheat on a large scale. This has met with the hearty approbation of the "experts." The people have also taken the initiative to negotiate a contract with East African Breweries and will become one of the first settlement schemes to grow barley for use in beer production.

Dashing around on my *piki* (motorcycle, which, unfortunately, not only stops when the ground is wet but when there are clouds in the sky) with the cooperative chairman making arrangements to harvest the wheat or to purchase cattle has been hectic and exciting. But ordinary life on a settlement scheme can be pretty dreary. On Uaso Nyiro we have tried to create an exciting sense of community. We have started our own scheme newspaper, an idea which is catching on with other settlement schemes. But we are most proud of our recent water show which helped to raise nearly $4,000 to bring needed water to the scheme. The Minister of Lands and Settlement opened the show; major companies from Nairobi donated exhibits, and 127 settlers, old and young, carried branches and built the showground. Of course, *Mungu* (God) works his mysterious ways and just as the Minister opened the show, there was a torrential rainfall.

The people have begun to work together in the spirit of *harambee* (pulling together) as preached by *Mzee* (the old one) Jomo Kenyatta, the President of Kenya. To be a small participant in positive change is probably the most exhilarating and satisfying experience of my life. To leave General China and his 126 compatriots and return to the wheatless streets of New York will not be entirely painless.

Philip A. Schaefer is a native New Yorker and a graduate of Antioch College, Ohio. He is based at Uaso Nyiro Settlement.

Will the lessons stay learned?

By **JAMES K. CONNELL**

Songhor, Kenya

The opportunities and challenges involved in the job of a Volunteer in charge of a settlement scheme here in Kenya are as many and as varied as the individual Volunteer wishes to make them.

There is the fairly static and structured but always frustrating job of organizing, administering and directing the daily routine of the scheme as set down in the numerous manuals, handbooks, directives and orders received from above.

This task takes a good part of the time and from the point of view of immediate production results is perhaps the most important job of the settlement officer—without enforcing the dipping regulations, cattle might die; without issuing development and cultivation loans, no crops would be planted; and without the collecting of loan repayments, the entire financial edifice of settlement could collapse.

But there is another job that has to be done on most of the settlement schemes, and because of its very nature, it is the area in which Peace Corps is best equipped to serve. This is the creation of some sort of community spirit or trust between people who were very much on their own in the past, but who must now learn the benefits of cooperation if they are to make a success of small-scale farming. If the settlement schemes are to be eventually run by the cooperative societies, and this is the declared goal of the Ministry of Lands and Settlement, then this aspect of development becomes absolutely essential.

For the past 12 months I was the Volunteer in charge of East Sotik Settlement Scheme some 200 miles west of Nairobi. The scheme is approximately 10,000 acres, and its economy is based on dairy produce, maize, coffee and passion fruit. There are 407 Kipsigis tribesmen living there, and most of them have had very little previous agricultural experience.

In one area of work it is rather easy to see the results of a year, for statistics are available: artificial insemination figures went up, native cattle were cleared from the scheme, loan repayments were high. Conversely, too many oxen still remained on the scheme, many plots had yet to be fenced properly, and so on.

But it is not easy to gauge success or failure within the vague sphere of community development activity. The work with the cooperative society was mostly educational—talking with the individual settlers about the necessity of selling their produce through the society, helping the clerk with bookkeeping and accounting, or trying to construct some sort of financial guide or budget in order to keep track of income and expenditure.

As the Kipsigis are a naturally agreeable people who enthusiastically nod their heads just to make you feel

A woman of the Kikuyu tribe carries a load of sisal on her back. A headband supports the weight of the crop.

good, you never know for sure just what is being retained. An item such as the budget can be either a tremendous educational opportunity by which the committee members come to understand a bit about financial responsibility, or it can turn out to be a meaningless sheet of data that is tucked away in some corner and never again consulted.

Much time was spent in encouraging self-help projects that were based on an old Kipsigis custom of communal plowing, planting and harvesting. In one area of the scheme I think an extremely viable group has evolved, and it is doing excellent work. But it proved very difficult to transplant this success to other areas of the same scheme. In some places not enough people would turn up to make the effort worthwhile.

As an offshoot of the Leldai self-help group near my home, we held English and Swahili classes in an extra room that I hadn't been using. While they lasted, this proved to be popular and interesting for students, teachers and myself. Unfortunately, when it came time for the harvest things had to stop, and chances for resumption are rather slim at the moment.

Tangible results in the self-help sphere came with the aid of my former high school in Windsor Locks, Conn. A collection was taken up by the members of the student council and more than $370 was sent to me in order to purchase athletic equipment for the schools on the scheme. Two athletic fields and two volleyball courts were built, and life is a lot more pleasant, not only for the school children who previously had nowhere to play football, but also for the settlers who now have a new center of interest on the scheme.

When I look back at the past year, I am struck by the validity of a comment made by another Volunteer who has been transferred to a new job and a new area. He said, "I have been let off too easily." And he was right, because the beginning of projects or classes or even the planting of new ideas is not terribly difficult.

It is the end, not the beginning, which is the most important and most difficult aspect of any community development project. It is keeping up the interest once the novelty has worn off, and it is ensuring that things will continue once you have left that determines the real success of any project that is started.

I will work as a cooperative aide in another section of the country this year. How will things continue on East Sotik? After a year my guess is that they will do well. I certainly hope so. I now have some pretty good friends there. But I sometimes wish that I could have stayed just a little bit longer instead of being "let off too easily."

James K. Connell (Windsor Locks, Conn.) holds an M.A. degree from Columbia University and has been a Volunteer in Kenya for 1½ years.

'Hold that bloody heifer!'

A cow dipping Peace Corps Volunteer, a cowpunching American Ambassador and an errant cow disrupted a television script in a Kenya Land Settlement scheme recently.

The setting was a farm developed with the help of Volunteer George Owen. American Broadcasting Company television cameras were on hand to record a visit by William Attwood, Ambassador to Kenya. The script called for Owen to escort Attwood to the scheme's cattle dip, used to immerse animals in an insecticide.

Owen tethered his horse to a utility pole. Somehow cattle in the adjacent pen broke free while they were headed for the dip. They frightened the horse, which pulled down the pole.

Just as Owen and the farmers thought they had restored order, and the cameras started rolling, another cow broke loose. Attwood grabbed it by the horns.

"Hold that bloody heifer, Mister Ambassador," Owen shouted, "till I get this bloody plank nailed back!"

The ambassador did as he was told.

Back went the plank, in went the cow, and on with the regular script went the ambassador.

Education: first step toward land reform

By **CHARLES MOHAN**
Hoey's Bridge, Kenya

One approach to cooperative member education was tried at Tongaren Settlement Scheme, near Eldoret recently and seemed to meet success. The cooperative society we chose was quite new; we chose it for several reasons. They had not yet been brushed with the inevitable problems which sour some members of cooperatives, and we wanted a fresh society to see if early education would lead to a better-run cooperative.

The farmers' training center where we held the course could handle about 80 people at one time. So we scheduled one group of 80 for the first 2½ days and another group of 80 for the second 2 days. We felt that anything longer than 2½ days, at their level, would be boring and more than they could absorb. Each group of 80 was broken into two groups of 40. Dan Ritchie and I conducted one of the groups, and the cooperative officer conducted the other. With the second set of 80, Dan and I again conducted one group of 40 and Mr. Chepkonga, a cooperative assistant, conducted the other group. Our intention here was to familiarize Mr. Chepkonga with our techniques and approach so that he can carry on with future courses on his own.

Financing presented a problem, but the people on this scheme are still on subsistence labor, and they agreed that the 3 shillings for transport and 3 shillings for the training center could come out of subsistence wages.

Perhaps the biggest "hit" of the course was use of Swahili by-laws. Though we spent only a short time on by-laws, the cry was loud and unanimous that they wanted their own copies of the by-laws in Swahili. And, wonder of wonders, they were willing to pay for them! The obvious follow-up to this is to get them copies and sell them through the cooperative.

We designed a simulated treasurer's report so that after all incomes and all expenditures there was a surplus. We then asked for suggestions as to how they, as members, wanted the surplus used. After several suggestions we took a vote. One group voted almost unanimously to have it put in a savings account; another group voted to buy a tractor. Other suggestions were to buy *posho* mills, build a school, buy a lorry, etc. The important thing put across here was that by means of the vote, the members really run the society's affairs.

We presented a budget for the next year, and told them that their society must do this or the members would have difficulty controlling where their money went. They voted on each item. The catch was that we put in one expenditure for 10,000 shillings for committee allowances. When they came to this there was a real row. In all cases they voted to cut this to 700 or 800 shillings.

Another technique we used was what we called "Bwana Kelele and Bwana Kazi"—or, an empty *debi* (oil) can will make a lot of noise (we put a hole in it) while one full of water doesn't. This little parable was used to illustrate the fact that they should beware of people who talk a lot but do little.

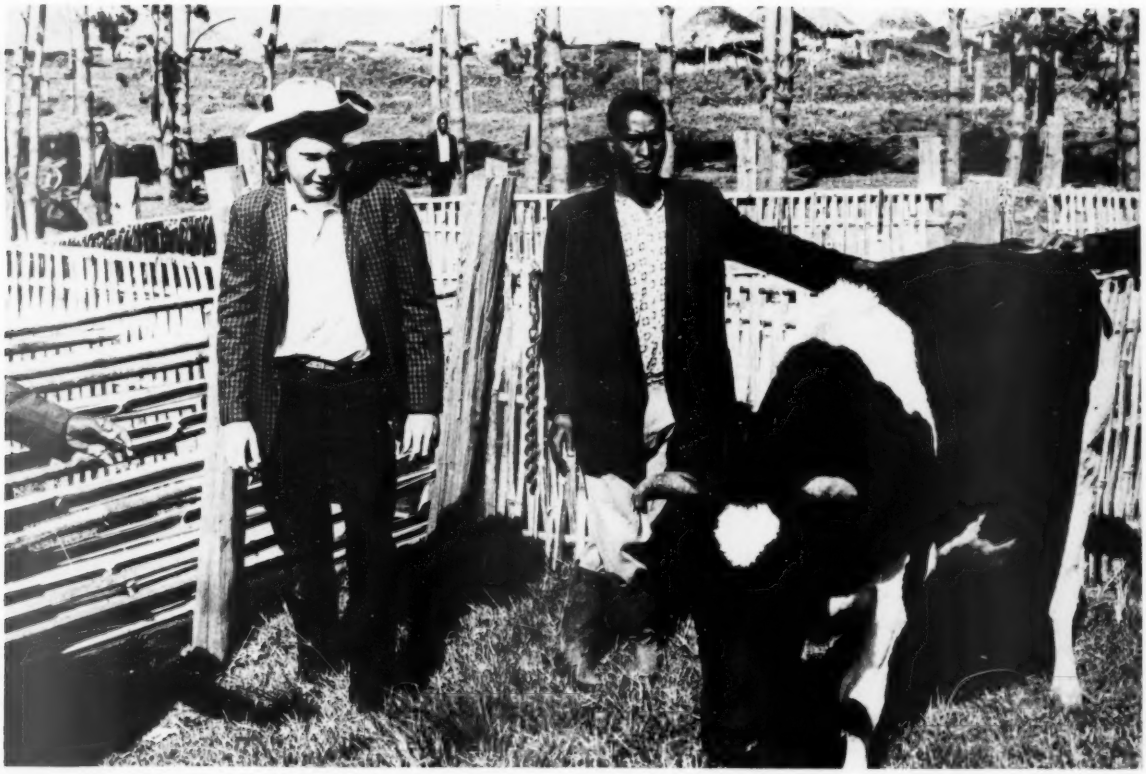
I played "Bwana Kazi" (Mr. Worker), carrying my *debi* which wouldn't make noise if I hit it. Dan Ritchie played "Bwana Kelele" (Mr. Loudmouth), jumping around banging on his empty *debi* and offering the moon. They got the point, and in all cases "Bwana Kazi" won hands down. However, in one group some voted for "Bwana Kelele;" when asked why, they said that they had gotten "carried away." This proved to be a lot of fun for everyone, and the message was not lost, we hope.

Early in the course we demonstrated one of the major principles of cooperatives by having one man shout *"Pamoja!"* (Together!). The class in the next room heard nothing. When the entire class yelled *"Pamoja!"* the group in the next room heard clearly and got the point. If this is done three or four times it gets a principle across and also wakes up the few sleepers.

One of the most important aspects of this course was getting the people interested and involved. The analogy to an election campaign with the *debi* cans, the shouting of *"Pamoja,"* and getting them to chant *"Mtu mmoja, kura moja"* (one man, one vote) were various ways we involved them in what we were trying to say, as well as adding fun to the course. We got the impression that they enjoyed the course, and the general reaction and lack of boredom indicated that we were getting across. Time will tell, but we are encouraged to run a similar course again, and also to develop a one-day course for members, to be given in the field.

Volunteers Don and Kae Dakin are settlement scheme officers at Njabini in the former White Highlands of Kenya. Njabini's major crop is pyrethrum.

Charles Mohan (Deerfield, Ill.) and his wife Ann (Harrison, Mich.) are land settlement workers based at Hoey's Bridge, Kenya. His story was adapted from The Sunday Aralen, *the Kenya Volunteer newsletter.*



George Owen: "the fulfillment of the need to own a plot of ground has brought stability to Kenya."

Dreams of wonder schemes

By **LARRY W. HOWE**
Eldoret, Kenya

Elgeyo Border Settlement Scheme was one of the first schemes to be planned in the massive exercise that gave birth to the Department of Settlement in Kenya. It covers more than 8,000 acres, providing land for 405 plotholders of the Elgeyo tribe. As the primary drive for the old European land was political, Elgeyo Border was settled, in 1962, with the landless, destitute and unemployed—those voices in the early sixties which cried loudest for the rewards of *"Uhuru."*

When Kaptagat Scheme was settled one year later, the more experienced department had changed its objectives from mere political settlement of the landless to a more economic approach. *Shambas* were made larger, and qualifications for land applicants were stiffened.

Consequently, though equal in area to Elgeyo Border, Kaptagat has only 215 settlers—all with some background in cash-crop agriculture, and all of a higher standard of education. Kaptagat's initial chances for success are thus much greater than those of its neighbor, Elgeyo Border, which largely consists of peasants fresh from a subsistence society with little knowledge of modern agricultural production on small 18-acre plots. Kaptagat is populated with younger, more educated businessmen; its larger farms are much more promising economic units.

Each scheme has a broad-scale marketing cooperative society, which is to administer its respective scheme after a three-year to five-year supervision period. As the future of the scheme depends on the society, the future of the society rests on the settlers' use of the land and the ability of the elected committee administering their affairs to develop rapidly with experience.

I work on both schemes—going through mud and dust on my not-so-trusty Triumph motorcycle—attempting to fill the nebulous role of a Peace Corps "co-op aide."

I do what I can to persuade, cajole or otherwise influence the future of the societies and their membership in the new life called Settlement. I check on the milk deliveries, the condition of the maize or pyrethrum, or the state of loan repayments. I attend so-

ciety meetings, help in the planning of a budget, listen to complaints about settlement policy, and direct technical questions to related staff members. I am a semi-official troubleshooter negotiating between government and the individual, settlement and cooperative, plot number 342 and the society committee.

At times I wake and wonder "What will I do today? Will I be successful, sufficiently fired with the Puritan Ethic —the Gospel of Work—to persuade the settlers on Elgeyo Border and Kaptagat Schemes to indulge in the virtues of Hard Work, Sobriety, Efficiency, Frugality, Honesty and Thoughtful Planning?"

More often I putter out into the chilly air to quietly await the little miracles that appear after four months of seemingly fruitless effort. Like the day the Kaptagat milk rejection notices (watered milk) stopped coming from the factory, or when all the cattle dips on both schemes were up to their correct chemical strength, or when we heard from the head office that the Elgeyo Border society was not insolvent and we finally made payment (November, 1965) on the 1964 wheat crop—if only one third payment—or when the artificial insemination semen was supplied for one whole month without any shortages due to the societies' lack of cash.

Then comes the rainy morning when, waiting for the roads to dry, I lie under the covers and contemplate the wonder-scheme Settlement; the scheme with 100 per cent loan repayment, with 100 per cent use of artificial insemination, and with all the budgeted crops in the ground properly planted just at the start of the rains, with the right amount of fertilizer and seed, and maintained with good husbandry. Naturally, Wonder-scheme Cooperative Society has a strong, enlightened committee whose chairman does not keep bulls in the forest. The committee promptly pays its external debts as well as paying for the produce marketed through the society, and its operations are so smooth that the Department of Settlement has released its overworked staff to go to one of the less mature, but most delightfully chaotic schemes like Elgeyo Border and Kaptagat.

Larry W. Howe (Burlington, N.J.) is a Volunteer at Elgeyo Border Settlement. He is a graduate of Yale University.

At the Sheraton-Park, a cha-cha with Rose Santoro, patron saint of Peace Corps

Peace Corps bids farewell to

There was something different about having 1,500 people show up for a one-man termination conference in a Washington ballroom. But for Sargent Shriver, at least, the retirement credentials followed something of the usual pattern. He received the customary Peace Corps Identification Card, the Certificate of Appreciation signed by the President and, in this instance, the new Director of the Peace Corps. Then came the Description of Volunteer Service:

Robert Sargent Shriver Jr. has been serving satisfactorily as a Peace Corps Volunteer since March 1, 1961.

Before leaving the Mayflower Hotel for 806 Connecticut Avenue, he satisfactorily completed an intensive two-month training program in establishing a new government agency, including a course in "How to Persuade United States Congressmen to Vote for an Underdeveloped Program."

During his service Mr. Shriver was responsible to two Presidents of the United States, 49 Prime Ministers, Presidents and Kings and Queens, and no bureaucrats. He challenged great numbers of people to leave their campuses and jobs to go abroad to perform strange tasks for no pay. Twenty thousand men and women did and for five years made lemonade for Mr. Shriver throughout the developing world.

As an agent of change, Mr. Shriver abolished the use of post cards, reduced the maximum penalty for the crime of bureaucracy from life imprisonment to five years, and otherwise subverted public order and complacency. He organized, recruited, taught, and practiced community development, nursing, veterinary and other medicine, wet and dry farming, and social justice.

Because of his successful performance with the Peace Corps, the host country government in 1964 asked Mr. Shriver to take on an additional project of directing efforts for the poor in the United States as well as overseas. Upon his completion of service, he was asked to continue his poverty project under an agreement with the host government.

Mr. Shriver re-enrolled in the Peace Corps every morning for 1,826 days.

Corps elevators.

to Sarge

Photos by Paul Conklin

Discharge papers were presented by former Volunteers Steve Guild and Evelyn Reis. The former director also received a modern painting titled "Peace" at the February 27 gala.

Jack Vaughn, Mrs. Eunice Shriver and the honored guest greeted many of the 1,500 hosts. Harry Belafonte led a farewell songfest.

LETTERS TO THE VOLUNTEER

Consolidate lockers

To THE VOLUNTEER:

I propose that rather than give an identical locker of 250 books to each Volunteer, why not simply ship a wider selection of books but less copies of each title to the Peace Corps office in each country. Then each Volunteer can go to the office and choose 40 or 50 books he really would like to read. When he has read them he can exchange them for other titles.

I assume that in most countries the Volunteers get into the Peace Corps office occasionally. If they should be in an isolated region in terms of logistical communication without being able to go to the office more than once or twice during their service, give them a 250-book locker, but of the books they choose. Thus they would have their locker and would be more satisfied with it than with one just thrust at them as done now.

Obviously every book won't be read by all Volunteers at the same time. In a situation with 100 new Volunteers arriving in a country you now have 25,000 books, yet only 250 titles. By modifying the system you could still have 25,000 books but 1,250 titles, with 20 copies of each title. This would obviously be better in terms of a variety of selection for each Volunteer.

JAMES D. FITZPATRICK
El Salvador

On Peru

To THE VOLUNTEER:

Let me compliment you on the January issue. The Cornell report on Peru story gives a real boost to Volunteer morale, I should imagine. It is a reasonably "scientific" criticism of a small group. It avoids the generalizations commonly applied to field workers and apparently was done by a "disinterested" group of professionals with a good reputation.

As I read the report, or rather the synopsis, I felt that here were some hard facts and observations. This is the first time I've read a real evaluation of the cultural change that Peace Corps Volunteers can foment. When one is in the field it is not easy to evaluate one's local experience, especially with no formal training and with the constant pressures of one's own program and problems.

Keep up the good work.

GENE DASHIELL
Returned Volunteer
Oakland, Calif.

Helps do the job

To THE VOLUNTEER:

I would like to commend you on your January issue. Inclusion of the Cornell Peru Report, describing the mistakes and weaknesses as well as the successes of Volunteers, will lead both Volunteers in the field and those of us who are now observers at home to do a better job of understanding the job we have undertaken. Perhaps the great majority of eulogistic articles to date have been written because there have been too few objective studies of what the Peace Corps is doing. I hope you will encourage more studies and print them. Only by a somewhat objective attitude can the expanding Peace Corps be prevented from becoming a complacent part of our often insensitive foreign policy.

RUTH A. MORRIS
Returned Volunteer
Ithaca, N.Y.

Tips on training

To THE VOLUNTEER:

In recent months there have been references to possible changes in Peace Corps training procedures. Lest the status quo be maintained, the undersigned Volunteers would like their views on this subject to be heard and to be considered in the evaluation of the new approaches. Evaluation can thus be based on not only the views of those immersed in the training process, but also on the opinion of Volunteers living with the effects of training.

In reference to the Latin American training programs specifically, we feel that:

- The stateside training should be only five weeks long and should consist of intensive Spanish, American Institutions and Communism, Physical Education and medical preparations. The remainder of the courses usually have negligible value when measured against the actuality of the job; thus we arrive in-country with little true insight and many misconceptions.
- In-country training incorporating nationals as instructors should comprise the final ten weeks of training. During this time, formal Spanish instruction would continue. Classes on the history, anthropology and geography of the country would also be given, along with technical training for the specific job to which the Volunteer would be assigned.

The advantages of this approach are several. Nationals of the country could take an active part in the training, sharing their personal knowledge of and interest in the country and its problems. Volunteers would gain a better knowledge of the country and a greater facility with its language than is possible in the U.S. Finally, the specific-skill training would make the use of the many generalists more effective.

- Selection should be altered radically to avoid phasing out the exceptional trainee; to assure that selection criteria depend on more than the personal biases of the individual psychologist; and to remove the distractive, fabricated pressures which are not analogous to the pressures of in-country life.

For example, the idea of giving the psychological tests and interviews for four days before training actually begins and then selecting at that time on this basis would lessen the distraction of selection with little loss in the effectiveness of this ineffective system. Also, if a trainee has reservations against him, he should not be selected out; rather he should be sent to the country and given a chance to perform in the actual Peace Corps situation. To avoid too many "I want to visit Peru" Volunteers, a selection after four months in the country would be valuable.

As Volunteers interested in the excellence of the Peace Corps, we hope that our opinion on these proposals will be taken into account in the decision-making in Washington.

(The letter was signed by 41 Volunteers in Peru.)

Off the shelf

To THE VOLUNTEER:

I feel that the people of the United States are not well enough informed about the Peace Corps or the Volunteers. I know that since my return, I have learned only from contacts I have had due to my Peace Corps

service. Perhaps we will never be able to make them understand how important the work done by the Volunteers is, how soul-satisfying the work is, and how unforgettable the experiences are.

At present, THE VOLUNTEER seems to be the best source of the type of news I am seeking. I hope we former Volunteers will be kept in supply of future issues of it, and will not be forgotten in case other important material becomes available. I do not care to be put on a shelf the way I feel the former Peace Corps Volunteers have been to some extent. I feel that the present and future Volunteers as well as the Peace Corps staff owe the ex-Volunteers continuing success and perseverance to uphold that which they worked so hard to establish.

KEN GIBBS
Returned Volunteer
Lewiston, Calif.

Editor's Note—THE VOLUNTEER is *available, without charge, to all former Volunteers. To insure receipt of the magazine, notify the Peace Corps Community Relations Service, Washington, D.C., of any change in address, using the form on the last page of the magazine.*

Never the status quo

To THE VOLUNTEER:

Why is everyone worried about ex-volunteers adjusting to the U.S.? Most ex-volunteers have never been and never will be adjusted to the U.S. status quo. We want to work within the society (U.S. or foreign) to modify it—and not by burning draft cards even if we don't like U.S. policy in Vietnam. Volunteers and ex-volunteers are not conformers, but they are individuals interested in progress.

A little Peace Corps initiative will find any ex-volunteer a good job. Any metropolitan newspaper advertises them, and State Boards of Employment are free. I obtained a good job as a chemist in less than four weeks by sending a resumé to an out-of-town advertiser. The company paid my transportation expenses for an at-the-lab interview, and I started working three days later. (I bought a car—without money—put my things inside and moved.) What is the problem? It is easier to sell yourself and your potential to people whose native tongue and way of thinking is similar to yours.

NEIL D. BALDWIN
Louisville, Ky.

Memorandum

TO : The field DATE: April, 1966

FROM : The editors

SUBJECT: Improvisations and Quotes

Head chef: The temperature seldom dips below 82 degrees in Maracaibo, Venezuela, and Volunteers say it is "still the hottest city in Latin America." Volunteer Judy Thelen illustrates the point. She says that every morning Volunteer John Wandless sets a can of soup atop a roof in the park and stuffs cold, wet cabbage leaves inside his straw hat. He then goes to work. By noon, John's brow is still cool, the soup is piping hot, and John eats it along with a bag of local sweet bread.

□ □ □

Bull stories: Short of good baseball players to round out your team? Volunteers coaching a Y.M.C A. team in Morón, Venezuela, put a 2,000 lb. bull to work in centerfield. In a recent, expert play the bull neatly stopped a line drive—it went straight into his midriff. . . And in Anaco, Venezuela, Volunteers are still looking for a missing bull ring. The Volunteers had been promised the wood slats from the structure for use in other construction. But, lo, when they arrived to dismantle the ring, it was gone. Local intelligence indicated that lumber thieves had beat them to it.

□ □ □

Quotes from all over:

"I want to send her a birthday card. I'm not interested in her age; I just want to know the date."

—from a Japanese student who had met a Volunteer now serving in the Philippines and wrote Peace Corps asking for her birthdate.

"My termination allowance is in absentia. The Certificate of Appreciation did come, but you can't pay graduate school fees with it, or substitute it for texts."

—Volunteer James F. Harper, after completing service in Malawi.

"Colombia has changed a lot in two years. They are now selling peanut butter in four stores in Tunja. Some places even have chunky."

—Volunteer James Todd, measuring progress in Latin America.

Help! I'm lost. Having just written a letter to your Finance section about my missing W-2 form, I thought it would be a good idea to write to you too, to find out if you have lost me. Can you tell me my project number, find my medical records, and tell me when I will terminate?"

—A letter to Peace Corps headquarters from a Volunteer who trained for Ecuador and taught for a year in the U.S. before she went to Costa Rica.

□ □ □

If Theodore Phillips has his way, Peace Corps Volunteers will be singing more and better Latin American songs. He's compiling a songbook for Peace Corps use, and he would like the words and music to popular songs throughout the area. If you have a tune to offer, write him care of the U.S. Embassy in Santiago, Chile.

□ □ □

Volunteer Philippe Achener found a way to put more bite into his Peace Corps program. He sought a technique for converting shark meat to fertilizer in British Honduras. Achener scored, thanks to a California research engineer found by VITA. The engineer invented a way for him to cook, dry, and grind up the shark.

New Training Head

Brent Ashabranner, Peace Corps Director in India, will succeed Jules Pagano as Director of the Division of University Relations and Training.

Ashabranner has been a Peace Corps staff member for five years in Africa and Asia. He was deputy director in Nigeria and went to India in 1962. He has been director there for the past year, during which time the India program has become the largest in the Peace Corps world.

Ashabranner, a former teacher and specialist in African studies, previously served as an educational adviser with the Agency for International Development in Ethiopia, Libya and Nigeria.

Pagano has become Director of Adult Education in the U.S. Office of Education.

Over a three-year period, he served the Peace Corps as Director of the Professional and Technical Division of the Office of Public Affairs, Deputy Director for Special Projects in the Training Division, and Acting Director of the Division of University Relations and Training.

Clergyman on Staff

Brother Leo V. Ryan, chairman of the department of management at Loyola University in Chicago, has been named Peace Corps Deputy Director in Nigeria.

Though 16 clergymen, including 14 Protestant ministers and two rabbis, have served as Peace Corps staff members in the past, Brother Ryan is the first to accept a staff position under the two-year "citizen's sabbatical plan" announced late last year.

PAKISTAN STOPOVER: During recent tour of Asian nations, Vice President Hubert Humphrey visited with student nurses and Peace Corps Volunteers at the College of Nursing, Jinnah Post Graduate Medical Center in Karachi. Volunteer Inez Hoffman (Arcadia, Calif.) is at front left. Behind her is Volunteer Sue Van Wyke (Denver).

A prominent U.S. zoo is looking for Peace Corps Volunteers.

Snake house, menagerie, lion cage or monkey island? No, sir. The job is for pay, not display, and is (mostly) outside the cages.

The zoo wants a keeper, ($300 a month), to keep the animals fed and their quarters clean, or a curator, ($500), to tell people about the animals.

"The caliber of individuals involved in your program would be the kind of individual that we should like to be able to hire in our department," the director wrote the Career Information Service.

Panama Forms Corps

During a recent school vacation in Santiago, Panama, 12 graduates of the *Escuela Normal Justo Arosemena* worked for two weeks on community development projects with Peace Corps Volunteers. From this program came the idea for the *Servicio Nacional de Voluntarios*—the Panama Service Corps.

With 124 volunteers already tabbed for training, the corps plans to work in both rural and urban areas. "Particular emphasis on community development principles is being used as the basis for establishing this voluntary organization," says David Boubion, Peace Corps Director in Panama.

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